

“Doubtless that is what **Alexander** and **Hymenaeus** taught when they first started out. **Hymenaeus** began teaching it and **Alexander** picked up something else. His name indicates that; because it means “helper of men.” He repudiated (refused to have anything to do with) the true teaching of the resurrection of the dead, which is still future, and taught that the resurrection is past already.” (End of quoting from Brother Copley.)

We find both **Hymenaeus** and **Alexander** mentioned twice in Paul’s last three epistles, but only mentioned this one time together here in 1 TIMOTHY 1:20. Perhaps **Hymenaeus** is mentioned first because he was older, and considered the more influential one. **Hymenaeus** first had some influence with **Alexander**, and then later with Philetus, whom we will briefly discuss later in this study. Paul mentions **Hymenaeus** again when he writes **Timothy** his second letter from prison, stating: 2 TIMOTHY 2:15 *Study to shew thyself approved unto God, a workman that needeth not to be ashamed, rightly dividing the word of truth. 16 But shun profane and vain babblings: for they will increase unto more ungodliness. 17 And their word will eat as doth a canker: of whom is **Hymenaeus** and Philetus; 18 Who concerning the truth have erred, saying that the resurrection is past already; and overthrow the faith of some.* Here again we find Paul encouraging **Timothy** to make sure the doctrine he teaches is the word of truth, the word of God’s grace. **Hymenaeus** and Philetus were teaching error, as you can tell by studying verse 18 above. The error of this teaching of **Hymenaeus** was quickly latched on to by some, thus Paul equated the results of this kind of false doctrine to a shipwreck in 1 TIMOTHY 1:20.

We find an **Alexander** mentioned again in 2 TIMOTHY 4:14 *Alexander the coppersmith did me much evil: the Lord reward him according to his works: 15 Of whom be thou ware also; for he hath greatly withstood our words.* The question arises, is this the same **Alexander** that was mentioned above with **Hymenaeus**? There is no way to prove, or disprove that these were two different people, and really only the Lord knows the answer to this question. We have made the assumption that **Alexander** is also here called **Alexander** the coppersmith, and all the commentaries I looked at agree with this assessment, and so did Brother Copley. **Alexander**, whether one or two guys, turns out to be quite an opponent of the Apostle Paul. Paul writes **Timothy** here in 2 TIMOTHY 4:15 (Conybeare’s translation): “*Be thou also on thy guard against him, for he has been a great opponent of my arguments...*” (before the court of Caesar). Since Timothy was now the pastor at Ephesus, doesn’t it make sense that **Alexander** the coppersmith was also associated with Ephesus? Certainly. And if this be the case, then **Alexander** the coppersmith could very well be the same **Alexander** that Timothy had been warned about by Paul in 1 TIMOTHY 1:20. The fact remains that **Alexander** means: “helper of men.” Yet in the end we find that **Alexander** didn’t really help men much, for he shunned Paul’s gospel, thus again Paul had to write **Timothy** this warning: 2 TIMOTHY 4:14 *Alexander the coppersmith did me much evil: the Lord reward him according to his works: 15 Of whom be thou ware also; for he hath greatly withstood our words.* Had **Alexander** been given a chance to speak before the angry mob in Ephesus in ACTS 19:33 you can also bet that he would have greatly withstood the words of the Apostle Paul.

(4) Adam and (5) Eve

The fourth and fifth persons mentioned by name by the Apostle Paul in his last three epistles, take us back to the beginning of people. Four is the number associated with the following four things; HUMAN WEAKNESS; MAN’S WEAKNESS; CREATION; and it is an EARTHLY NUMBER. Five is the number that points to GRACE. We find these meanings evident in the fourth and fifth persons mentioned by name by the Apostle Paul in his last three epistles, which are found in 1 TIMOTHY 2:13 *For Adam was first formed, then Eve.* In GENESIS 1:26 & 27 we read: *And God said, Let us make man in our image, after our likeness: and let them have dominion over the fish of the sea, and over the fowl of the air, and over the cattle, and over all the earth, and over every creeping thing that creepeth upon the earth. 27 So God created man in his own image, in the image*

of God created he him; male and female created he them. **Adam** and **Eve** were the first male and female humans created. In GENESIS 2:7 we read: *And the LORD God formed man of the dust of the ground, and breathed into his nostrils the breath of life; and man became a living soul.* Thus we see how **Adam**, our fourth man here mentioned by name by the Apostle Paul in his last three epistles, points to CREATION. Further we read in 1 CORINTHIANS 15:47 *The first man is of the earth, earthy:...* showing how **Adam** also corresponds to a meaning of the number four above as being an EARTHLY NUMBER. In GENESIS 5:1 & 2 we also read: *...In the day that God created man, in the likeness of God made he him; 2 Male and female created he them; and blessed them, and called their name Adam, in the day when they were created.* We will discuss this verse further later in this portion, but for now take note again that **Adam** and **Eve** were the first male and female people created.

As for **Eve**, the fifth person mentioned by name by the Apostle Paul in his last three epistles, (other than Jesus), how does she point to GRACE? **Eve** was the first sinner. ROMANS 5:12 tells us: *Wherefore, as by one man sin entered into the world, and death by sin; and so death passed upon all men, for that all have sinned:...* . And ROMANS 3:23 states: *For all have sinned, and come short of the glory of God;...* . We are all descendants of **Adam** and **Eve**, and have inherited their sinful nature, as we have just read. **Eve** is called “the mother of all living” in GENESIS 3:20, which is the meaning of her name. So we find that **Eve** was the first sinner, thus we all have sinned, being born of the corruptible seed of sinful man. Now for the good news: EPHESIANS 2:5 *Even when we were dead in sins, hath quickened us together with Christ, (by grace ye are saved;)*... . **Eve**, the first sinner, was saved by GRACE. How do we know this? GENESIS 3:21 tells us that the Lord God made coats of skins, and clothed both **Adam** and **Eve**. This is the first record of shed blood in scripture. HEBREWS 9:22 tells us that *...without shedding of blood is no remission...* (for sin). Recall that **Eve** is called “the mother of all living” in GENESIS 3:20, picturing all believers made alive (quickened) together with Christ.

Here’s a little aside concerning **Eve**, probably something you have never considered before. There is a little “**Eve**” in every believer. There are three “**Eve**’s” in JOHN 3:16 *For God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life.* There is an “**Eve**” in ROMANS 10:13 *For whosoever shall call upon the name of the Lord shall be saved.* There is an “**Eve**” in everything. 1 THESSALONIANS 5:18 *In every thing give thanks: for this is the will of God in Christ Jesus concerning you.* There is an “**Eve**” in seven. There is an “**Eve**” in REVELATION, in revealed, in reverent, and in dozens of other words. There is a little “**Eve**” in all of us for she is “the mother of all living.”

Using the above information as an introduction to what Paul wrote **Timothy** concerning **Adam** and **Eve**, let’s now examine why Paul mentioned them here in 1 TIMOTHY in the first place. Paul was here reminding **Timothy** of facts concerning the man and the woman that go back to the first man and woman, **Adam** and **Eve**. Here is the context of what Paul wrote in 1 TIMOTHY 2. 1 TIMOTHY 2:9 *In like manner also, that women adorn themselves in modest apparel, with shamefacedness and sobriety; not with broided hair, or gold, or pearls, or costly array; 10 But (which becometh women professing godliness) with good works. 11 Let the woman learn in silence with all subjection. 12 But I suffer not a woman to teach, nor to usurp authority over the man, but to be in silence. 13 For Adam was first formed, then Eve. 14 And Adam was not deceived, but the woman being deceived was in the transgression. 15 Notwithstanding she shall be saved in childbearing, if they continue in faith and charity and holiness with sobriety.* Paul here was not belittling women, but rather expounding facts backed up by scripture that show how to be in subjection to the Lord. And these facts pertain both to men, and women, with the emphasis placed on the woman here, with the end result encouraging both to *...continue in faith and charity and holiness with sobriety.* Brother Copley points out that there are seven verses here that contain timely talks to talkative women, and he then divides this section into seven parts for further instruction. You can review these instructions in Brother Copley’s study book on 1 TIMOTHY, which I will not

go over here. To summarize what Brother Copley was getting to here can be explained in one word: order. 1 CORINTHIANS 14:40 states: *Let all things be done decently and in order,...* and the above verses in 1 TIMOTHY 2 are further instructions on how to accomplish things decently and in order. The word “order” found in 1 CORINTHIANS 14:40 speaks to an orderly arrangement, rank, or position, which in our text of 1 TIMOTHY 2 explains God’s orderly placement of **Adam** and **Eve**. 1 TIMOTHY 2:13 *For Adam was first formed, then Eve. 14 And Adam was not deceived, but the woman being deceived was in the transgression.* Recall Paul’s teaching in 1 CORINTHIANS 11. 1 CORINTHIANS 11:8 *For the man is not of the woman; but the woman of the man. 9 Neither was the man created for the woman; but the woman for the man.* This order goes back to **Adam** and **Eve**, when they were created, and why they were created. When this arrangement is followed there is harmony with God, and when it is not, there is conflict. Paul also wrote the following in 1 CORINTHIANS 11:3 *But I would have you know, that the head of every man is Christ; and the head of the woman is the man; and the head of Christ is God.* Thus we begin to see the order introduced with **Adam** and **Eve**, the first man, and the first woman, concerned the marriage relationship. And this marriage relationship foreshadowed the marriage of the Lamb of God, which facts are revealed in Paul’s gospel as he expounded further upon this first man **Adam**, and the first woman **Eve**.

As we look into this, let’s first point out some facts concerning **Adam** and **Eve**. **Adam**’s name is found twenty-eight times in scripture in reference to **Adam**. (Additionally once **Adam** is used in reference to a city, and one time **Adam** is found plural. Twenty-eight is the number that points to ETERNAL LIFE.) **Eve** on the other hand is found mentioned by name in only four scriptures, two in the Old Testament, and two in the New Testament. In the two Old Testament scriptures **Eve** is called **Adam**’s wife, and in the two New Testament scriptures this fact is implied. **Eve** was called a “woman” and a “wife” before she was named **Eve**. Here are the four scriptures where we find **Eve** mentioned: GENESIS 3:20 *And Adam called his wife’s name Eve; because she was the mother of all living.* GENESIS 4:1 *And Adam knew Eve his wife; and she conceived, and bare Cain, and said, I have gotten a man from the LORD.* 2 CORINTHIANS 11:3 *But I fear, lest by any means, as the serpent beguiled Eve through his subtilty, so your minds should be corrupted from the simplicity that is in Christ.* 1 TIMOTHY 2:13 *For Adam was first formed, then Eve.* Four times is all that **Eve**’s name is found in scripture, but she is referenced many more times than this as a “woman,” and a “wife,” which brings us to our next point of discussion concerning **Adam** and **Eve**.

In GENESIS 5:1 & 2 we read: *...In the day that God created man, in the likeness of God made he him; 2 Male and female created he them; and blessed them, and called their name Adam, in the day when they were created.* God called their name **Adam**, for He saw them as one flesh, husband and wife, united in marriage. This was explained earlier in GENESIS 2:21-24 -- *And the LORD God caused a deep sleep to fall upon Adam, and he slept: and he took one of his ribs, and closed up the flesh instead thereof; 22 And the rib, which the LORD God had taken from man, made he a woman, and brought her unto the man. 23 And Adam said, This is now bone of my bones, and flesh of my flesh: she shall be called Woman, because she was taken out of Man. 24 Therefore shall a man leave his father and his mother, and shall cleave unto his wife: and they shall be one flesh.* Jesus commented on this verse in MATTHEW 19, and in MARK 10. Here is what He said in MARK 10:6-9 -- *But from the beginning of the creation God made them male and female. 7 For this cause shall a man leave his father and mother, and cleave to his wife; 8 And they twain shall be one flesh: so then they are no more twain, but one flesh. 9 What therefore God hath joined together, let not man put asunder.*

We have now seen God’s institution of marriage in the above verses, and this is really the first wedding found in scripture. Jump ahead to the last wedding found in scripture, which is noted in REVELATION 19:7 *Let us be glad and rejoice, and give honour to him: for the marriage of the Lamb is come, and his wife hath made herself ready.* Between our verses in GENESIS, and this text in REVELATION 19:7 is a great mystery, which Paul expounded upon in EPHESIANS 5. EPHESIANS 5:22 *Wives, submit yourselves unto your own husbands, as unto the Lord. 23 For the*

husband is the head of the wife, even as Christ is the head of the church: and he is the saviour of the body. 24 Therefore as the church is subject unto Christ, so let the wives be to their own husbands in every thing. 25 Husbands, love your wives, even as Christ also loved the church, and gave himself for it; 26 That he might sanctify and cleanse it with the washing of water by the word, 27 That he might present it to himself a glorious church, not having spot, or wrinkle, or any such thing; but that it should be holy and without blemish. 28 So ought men to love their wives as their own bodies. He that loveth his wife loveth himself. 29 For no man ever yet hated his own flesh; but nourisheth and cherisheth it, even as the Lord the church: 30 For we are members of his body, of his flesh, and of his bones. 31 For this cause shall a man leave his father and mother, and shall be joined unto his wife, and they two shall be one flesh. 32 This is a great mystery: but I speak concerning Christ and the church. In EPHESIANS 5:31 Paul also quotes from GENESIS 2:24.

Having glimpsed the bigger picture, let's return to GENESIS 2:21 & 22, and examine some details. GENESIS 2:21 *And the LORD God caused a deep sleep to fall upon Adam, and he slept: and he took one of his ribs, and closed up the flesh instead thereof; 22 And the rib, which the LORD God had taken from man, made he a woman, and brought her unto the man.* Especially notice here that the woman wasn't made from the whole man **Adam**, but rather only a small rib portion from the closest to **Adam**'s heart was taken as he slept, and made a joint-heir wife for **Adam**! Doctor Vicky Moots notes that medically this was **Adam**'s fifth rib, (a picture of GRACE), the rib closest to **Adam**'s heart. The correlation that is of utmost importance to see here in connection with what we looked at in EPHESIANS 5 is that the whole church of Jesus Christ is not the Bride of Christ, but only a small rib portion of believers from this church age, those closest to His heart, will qualify as this spiritually mature woman who has made herself ready! (We will discuss this again in greater detail shortly.)

Reading on in GENESIS 2:23 *And Adam said, This is now bone of my bones, and flesh of my flesh: she shall be called Woman, because she was taken out of Man.* Notice here that the word "Woman," and the word "Man" here are capitalized. This is not a mistake. This is the way the Holy Ghost wanted it recorded in scripture. The reason for the word "Woman," and the word "Man" here are capitalized is because **Adam** and **Eve** are on display here in GENESIS 2:23 a sinless couple. Their sinless condition didn't last long, for only a few verses later did sin entered into the world. As a sinless couple they pictured Christ and His bride; The Man married to His Woman. Truly she was "the joy that was set before him" (HEBREWS 12:2)!

The Hebrew word translated "Woman" in GENESIS 2:23 is *ishshah* {ish-shaw}, number 0802 in The Strong's Hebrew Concordance, and is more commonly translated wife (woman married to a man), and five times in the Old Testament this word is translated married or marry. Interestingly the Greek word for "Woman" is the same word that also translates into "wife" over seventy times in the New Testament. Thus we could think of REVELATION 19:7 like this: ...the marriage of the Lamb is come, and His woman hath made herself ready,... but if we think of it like this, we must emphasize "His Woman," for Jesus Christ's wife will be that very special mystical Woman taken out of the sleeping body of Christ we noted above in EPHESIANS 5.

Sometime on your own take the time to look of the scriptures in the New Testament where Jesus dealt with a woman, and take special note of the tender care and respect He showed each of them. Jesus saw in each of them that very special creation He made them when He created a woman. In each woman He saw their value as a wife, whether they were already married, or not. No doubt His mind was drawn to that day yet future when His own wife will have made herself ready. With out a doubt the woman Jesus was most familiar with was His Mother. God sent His angel Gabriel unto a virgin named Mary, and he said: "...Hail, thou that art highly favoured, the Lord is with thee: blessed art thou among women...." LUKE 1:28. Mary believed the angel, and became the Mother of Jesus. Only one woman could be Jesus Mother, and Mary was it! Mary experienced thirty years of one-on-one with Jesus, watching Him grow up, and learning much more about Him than the scriptures could ever tell. In JOHN 2 we read of a conversation thirty year old

Jesus had with His mother. JOHN 2:1 *And the third day there was a marriage in Cana of Galilee; and the mother of Jesus was there: 2 And both Jesus was called, and his disciples, to the marriage. 3 And when they wanted wine, the mother of Jesus saith unto him, They have no wine. 4 Jesus saith unto her, Woman, what have I to do with thee? mine hour is not yet come. 5 His mother saith unto the servants, Whatsoever he saith unto you, do it.* Reading on down through verse 12 we find that it was here at this wedding when Jesus performed His first recorded miracle. Mary knew who Jesus was, and what He could do, and that He was the problem solver, who could do exceedingly, abundantly, above all she could ask, or think. Feeling the embarrassment of the wedding party, Mary says unto Jesus *"They have no wine."* Jesus answer to her is certainly note worthy. The relationship Jesus had with His Mother was a loving reverent strong bond, and with the uttermost respect, and in a tender voice that calmed her worries Jesus answers ...*Woman, what have I to do with thee? mine hour is not yet come.* Can you see the twinkle in His eye as he says "Woman?" In Jesus day this was a highly respectful and affectionate mode of address: "Woman." Jesus saw His Mother more than a Mother, for she was indeed a mature Woman, with a heart full of compassion, and tender understanding. What do you think about when you go to a wedding? Aren't you drawn to that time we noted above in REVELATION 19:7 when there is a wedding in heaven? What do you think Jesus here too was thinking about? Perhaps the very same thing. So as Jesus answers His Mother He states ...*mine hour is not yet come.* He was saying a lot of things in these few words, but perhaps He also was noting that ...*mine hour is not yet come...* to be the Bridegroom. Obviously His hour had come to perform His first miracle, which was done at a wedding. The point of reviewing all of this here is to see the perspective of the Lord as He views this beauty of His creation, the Woman.

Back to the very first woman, **Eve**. Notice that **Eve** was called Woman in GENESIS 2:23, way before she was named **Eve** in GENESIS 3:20. Then take note in GENESIS 2:24 & 25 of how this first "Woman" **Eve** is referenced: GENESIS 2:24 *Therefore shall a man leave his father and his mother, and shall cleave unto his wife: and they shall be one flesh. 25 And they were both naked, the man and his wife, and were not ashamed.* Here we find the institution of marriage, and **Eve** referenced as the "wife" of **Adam**. In total we find **Eve** mentioned as **Adam**'s "wife" eight times in scripture. {GENESIS 2:24; 2:25; 3:8; 3:17; 3:20; 3:21; 4:1; and 4:25.} Interestingly in GENESIS 24 we find Rebekah referenced to as "wife" to Isaac eight times, {see verses 3, 4, 7, 37, 38, 40, 51, and 67}. In GENESIS 24 we have one of our best pictures of the Bride of Christ, where Isaac pictures a type of Christ, and Rebekah a type of the Bride of Christ. Recall one of the meanings of the number eight points to the BRIDE OF CHRIST. **Adam** too pictures a type of Christ. In his Bible Brother Hill noted that a type is an event, person, or thing, foreshadowing a greater event. The greater person **Adam** here is a type of is Jesus. Paul explains this in 1 CORINTHIANS 15:45 *And so it is written, The first man Adam was made a living soul; the last Adam was made a quickening spirit.* The "last **Adam**" Paul references here is none other than the Lord Jesus Christ, and he explains this a couple of verses later in 1 CORINTHIANS 15:47 *The first man is of the earth, earthy: the second man is the Lord from heaven.* The first man **Adam** had a wife made from his rib, which was taken from him as God caused a deep sleep to fall upon **Adam**, and we know her name was **Eve**. The last **Adam**, which is Jesus Christ, will have a wife too, taken from the sleeping body of Christ, which is called in the New Testament, the church of God. Christ is the head of the church, and we find this fact in the following scriptures: COLOSSIANS 1:18 *And he is the head of the body, the church: who is the beginning, the firstborn from the dead; that in all things he might have the preeminence. 19 For it pleased the Father that in him should all fulness dwell; 20 And, having made peace through the blood of his cross, by him to reconcile all things unto himself; by him, I say, whether they be things in earth, or things in heaven. 21 And you, that were sometime alienated and enemies in your mind by wicked works, yet now hath he reconciled 22 In the body of his flesh through death, to present you holy and unblameable and unproveable in his sight: 23 If ye continue in the faith grounded and settled, and be not moved away from the hope of the gospel,*

which ye have heard, and which was preached to every creature which is under heaven; whereof I Paul am made a minister; 24 Who now rejoice in my sufferings for you, and fill up that which is behind of the afflictions of Christ in my flesh for his body's sake, which is the church:... . We read the following above, but will repeat it here, for it concerns the man Christ Jesus, and His wife, the Bride of Christ. EPHESIANS 5:22 Wives, submit yourselves unto your own husbands, as unto the Lord. 23 For the husband is the head of the wife, even as Christ is the head of the church: and he is the saviour of the body. 24 Therefore as the church is subject unto Christ, so let the wives be to their own husbands in every thing. 25 Husbands, love your wives, even as Christ also loved the church, and gave himself for it; 26 That he might sanctify and cleanse it with the washing of water by the word, 27 That he might present it to himself a glorious church, not having spot, or wrinkle, or any such thing; but that it should be holy and without blemish. 28 So ought men to love their wives as their own bodies. He that loveth his wife loveth himself. 29 For no man ever yet hated his own flesh; but nourisheth and cherisheth it, even as the Lord the church: 30 For we are members of his body, of his flesh, and of his bones. 31 For this cause shall a man leave his father and mother, and shall be joined unto his wife, and they two shall be one flesh. 32 This is a great mystery: but I speak concerning Christ and the church. Not all are going to understand this mystery of Christ and His Bride spoken of in these verses, and will only be able to understand the marriage relationship between a husband and a wife down here on earth, so to them Paul adds the following verse: EPHESIANS 5:33 Nevertheless let every one of you in particular so love his wife even as himself; and the wife see that she reverence her husband.

In GENESIS 2:24 & 25 above we noted how this first “Woman” **Eve** is referenced as “wife” to **Adam**: GENESIS 2:24 *Therefore shall a man leave his father and his mother, and shall cleave unto his wife: and they shall be one flesh. 25 And they were both naked, the man and his wife, and were not ashamed.* And we discussed above how the last **Adam**, who is Jesus Christ will have a wife just like the first man **Adam** had a wife named **Eve**. Here in GENESIS 2:24 & 25 we find the first two references to the word “wife” in scripture. The last two scriptures where we read the word “wife” is found in REVELATION in connection with the last **Adam**. REVELATION 19:7 *Let us be glad and rejoice, and give honour to him: for the marriage of the Lamb is come, and his wife hath made herself ready. REVELATION 21:9 And there came unto me one of the seven angels which had the seven vials full of the seven last plagues, and talked with me, saying, Come hither, I will shew thee the bride, the Lamb's wife.* The Lamb's wife is the Bride of Christ.

There is one more lesson emphasized to **Timothy** in what Paul wrote him in 1 TIMOTHY 2:13 & 14 -- 13 *For **Adam** was first formed, then **Eve**. 14 And **Adam** was not deceived, but the woman being deceived was in the transgression.* Obviously Paul and Timothy had spent countless hours discussing bridal truth, so **Timothy** understood what Paul was getting at when he wrote in verse 14 that *...**Adam** was not deceived, but the woman being deceived was in the transgression.* The reference implied here was to Christ, the last **Adam**. Recall while in the garden *...the LORD God said, It is not good that the man should be alone; I will make him an help meet for him...* GENESIS 2:18, thus God created **Eve**, **Adam**'s wife. A short time later in GENESIS 3 we find **Eve** being tempted and deceived by the serpent, and shortly **Eve** was found in transgression of the one and only commandment **Adam** and **Eve** were given, which is recorded in GENESIS 2:16 & 17 -- *And the LORD God commanded the man, saying, Of every tree of the garden thou mayest freely eat: 17 But of the tree of the knowledge of good and evil, thou shalt not eat of it: for in the day that thou eatest thereof thou shalt surely die.* **Eve** understood this commandment, and even repeated it to the serpent, yet she disobeyed this one and only commandment, and became the first sinner. Her penalty for eating the forbidden fruit was the death penalty, *...thou shalt surely die.* ROMANS 5:12 *Wherefore, as by one man sin entered into the world, and death by sin; and so death passed upon all men, for that all have sinned:...* . Now here is the important point we need to see here that Paul was reminding **Timothy** of in 1 TIMOTHY 2:14 that *...**Adam** was not deceived, but the woman being deceived was in the transgression.* After **Eve** ate the forbidden fruit **Adam** knew she would be

banned from the garden. And he knew he would again be alone. It wasn't good for **Adam** to be alone, and he remembered how it was when he was alone before God created **Eve**. **Adam** was not deceived when he ate the forbidden fruit just as Paul wrote **Timothy**. **Adam** willingly became a sinner so he could be with his beloved **Eve**. Let this thought sink in. By doing this **Adam** accepted the death penalty also. Jesus Christ, the last **Adam** willingly became sin for us too, accepting the death penalty to redeem us from sin! 2 CORINTHIANS 5:21 says it like this: *For he hath made him to be sin for us, who knew no sin; that we might be made the righteousness of God in him.* ROMANS 5:8 *But God commendeth his love toward us, in that, while we were yet sinners, Christ died for us.* A few verses later we read this: ROMANS 5:12 *Wherefore, as by one man sin entered into the world, and death by sin; and so death passed upon all men, for that all have sinned:* 13 *(For until the law sin was in the world: but sin is not imputed when there is no law.* 14 *Nevertheless death reigned from Adam to Moses, even over them that had not sinned after the similitude of Adam's transgression, who is the figure of him that was to come.*

The scriptures we referenced above in GENESIS 3 concerning **Eve's** transgression occurred before she ever became a mother. There was a discussion between the Lord God, the serpent who deceived **Eve**, and **Eve** in GENESIS 3:14-16, which is important to our further understanding of scripture. GENESIS 3:14 *And the LORD God said unto the serpent, Because thou hast done this, thou art cursed above all cattle, and above every beast of the field; upon thy belly shalt thou go, and dust shalt thou eat all the days of thy life:* 15 *And I will put enmity between thee and the woman, and between thy seed and her seed; it shall bruise thy head, and thou shalt bruise his heel.* 16 *Unto the woman he said, I will greatly multiply thy sorrow and thy conception; in sorrow thou shalt bring forth children; and thy desire shall be to thy husband, and he shall rule over thee.* Here is introduced a volume of truth that takes the rest of scripture to fully expound, but here is the highlights. The serpent is really Satan spoken of here in typical language. The woman's seed here speaks of Christ. GALATIANS 4:4 in part reads: *But when the fulness of the time was come, God sent forth his Son, made of a woman, ...* . The seed of the serpent bruised the heel of the Seed of the woman on the cross of Calvary. Sister Bodie wrote; "There Satan manifest himself as prince of this world, able, because of his power over men, to hang Christ on the cross, to kill the Prince of Life. But that was his eternal defeat. That was the way of victory for the Seed of the woman. "Now is the judgment of this world: now shall the prince of this world be cast out. And I, if I be lifted up from the earth, will draw all men unto me" – JOHN 12:31 & 32. His wounding was only temporary; deadly only as far as the physical was concerned; for He arose from the dead. But the Seed of the woman shall bruise the serpent's head. This is a deadly wound. The basis was laid at Calvary; but the actual fulfillment will not come to pass until he has been cast into the lake of fire, which will be after Christ has reigned 1000 years as the conquering Seed of the woman." {End of quoting Sister Bodie.} Then in GENESIS 3:16 the Lord God addresses **Eve**, and says: *I will greatly multiply thy sorrow and thy conception; in sorrow thou shalt bring forth children; and thy desire shall be to thy husband, and he shall rule over thee.* Before the fall **Adam** and **Eve** were equal, and **Adam** was not to rule over his wife. Because ...**Adam** was not deceived, but the woman being deceived was in the transgression... (1 TIMOTHY 2:14), the woman was made subordinate to man. Thus we find God's instruction to the woman: *I will greatly multiply thy sorrow and thy conception; in sorrow thou shalt bring forth children; and thy desire shall be to thy husband, and he shall rule over thee....* GENESIS 3:16. It is with this thought in mind that Paul writes Timothy what he did in 1 TIMOTHY 2:9-15. 1 TIMOTHY 2:9 *In like manner also, that women adorn themselves in modest apparel, with shamefacedness and sobriety; not with broided hair, or gold, or pearls, or costly array;* 10 *But (which becometh women professing godliness) with good works.* 11 *Let the woman learn in silence with all subjection.* 12 *But I suffer not a woman to teach, nor to usurp authority over the man, but to be in silence.* 13 *For Adam was first formed, then Eve.* 14 *And Adam was not deceived, but the woman being deceived was in the transgression.* 15 *Notwithstanding she shall be saved in childbearing, if they continue in faith and charity and holiness with sobriety.* Remember all of this

above instruction from GENESIS 3 was given before **Eve** became fruitful, before **Eve** was first called **Eve**, and before **Eve** became a mother. We then read in GENESIS 3:20 her name for the first time: *And Adam called his wife's name Eve; because she was the mother of all living.* We must also make note that **Eve** was very fruitful even though we are not told how many children she and **Adam** did have together. We read this in GENESIS 1:27 *So God created man in his own image, in the image of God created he him; male and female created he them. 28 And God blessed them, and God said unto them, Be fruitful, and multiply, and replenish the earth, and subdue it: and have dominion over the fish of the sea, and over the fowl of the air, and over every living thing that moveth upon the earth.* With this blessing of God potentially **Eve** herself could have had several hundred children!!! One day we will know the answer as to how many children she did have. No wonder ...*she was the mother of all living.*

One final thought concerning **Adam** and **Eve**, and their type in scripture. In GENESIS 5:5 we read: *And all the days that Adam lived were nine hundred and thirty years: and he died.* 1 CORINTHIANS 15:22 also informs us: *For as in Adam all die, even so in Christ shall all be made alive.* We know that apart from translation we will all die. **Adam** died, and so did **Eve**. **Adam** lived nine hundred and thirty years before he died. How long did **Eve** live? We are not told this in scripture are we? I believe the reason we are not told this in scripture is because the Lord wants us to view **Eve** as a type of the Bride of Christ. The Bride of Christ has everlasting life, as do all believers. **Adam** had one wife, **Eve**. The last **Adam**, Jesus Christ will have one wife forever too. There is no end to everlasting life, and the Bride of Christ will be His everlasting wife.

This has been an interesting collection of people Paul has named in this first epistle to **Timothy** that we have studied so far. **Timothy** was mentioned first as Paul addressed him in this letter. The next two, **Hymenaeus** and **Alexander**, were men **Timothy** was familiar with, who had left the truth and were teaching error making shipwreck concerning faith. Paul charged **Timothy** to continue in the faith, and war a good warfare having been warned of those who would oppose him, like **Hymenaeus** and **Alexander**. **Adam** and **Eve** was the next pair Paul wrote **Timothy** about, with the thought taking **Timothy** back to the beginning of how God ordained the place that the man has, the place that the woman has, and their place in relationship with Jesus Christ. **Timothy** was familiar with Paul's teaching found in 1 CORINTHIANS 11:3 *But I would have you know, that the head of every man is Christ; and the head of the woman is the man; and the head of Christ is God.* So when Paul wrote **Timothy** about **Adam** and **Eve**, he was reminding him of the deeper truths concerning Christ and His church that **Timothy** was now sent to be an Apostle unto. Paul was in his own words encouraging **Timothy** to continue to be a good witness in the sight of God as he proceeds forward on his own race course. And his treatment of people must align with Paul's gospel message. Paul adds one more familiar name for **Timothy**'s consideration as he closes his writing him the first epistle of **Timothy**.

(6) Pontius Pilate

The sixth, and last person mentioned by name in 1 TIMOTHY is **Pontius Pilate**. Let's read the context of what Paul wrote **Timothy** concerning **Pontius Pilate**. 1 TIMOTHY 6:12 *Fight the good fight of faith, lay hold on eternal life, whereunto thou art also called, and hast professed a good profession before many witnesses. 13 I give thee charge in the sight of God, who quickeneth all things, and before Christ Jesus, who before Pontius Pilate witnessed a good confession; 14 That thou keep this commandment without spot, unrebukeable, until the appearing of our Lord Jesus Christ: 15 Which in his times he shall shew, who is the blessed and only Potentate, the King of kings, and Lord of lords; 16 Who only hath immortality, dwelling in the light which no man can approach unto; whom no man hath seen, nor can see: to whom be honour and power everlasting. Amen.* The over all point that Paul was emphasizing to **Timothy** here was to always keep the gospel of Paul, which he was commanded to preach and teach, spotlessly and irreproachably until the appearing of